

THE CATHOLIC PARISH OF ST PANCRAS, IPSWICH

Deum diligere et quæ sunt Dei

'To love God and the things of God'

The Presbytery
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Parish Administrator:
Fr Joseph Welch

Sundays: Yr B
Weekdays: Yr 1

October is dedicated to
Our Lady of the Rosary

Sunday 17th October 2021

29th Sunday of the Year

09:30 — Pro populo

11:00 — Holy Souls

Monday 18th October

S. Luke

10am — Private int.

Tuesday 19th October

S. Peter of Alcantara

8am (EF) — Jerome Bertram RIP

Wednesday 20th October

Feria

6pm — Maria Concetta Ragucci RIP

Thursday 21st October

Feria

12:15pm — Maria Bombita Buan RIP

Friday 22nd October

Feria

10am — Felix Downes-Thomas RIP

Saturday 23rd October

Our Lady on Saturday

10am — for the election of a bishop

2pm — Wedding

Vigil of the 30th Sunday of the Year

6pm — Pro populo

MAN (ANGEL), LION, OX, AND EAGLE

The 18th October is the feast of St Luke the Evangelist, one of the four Gospel writers who also wrote the Acts of the Apostles. He is one of the figures above our high altar which, reading from left to right, give us Matthew, Mark, Our Lord, Luke, and John. If you look closely you will see that each Evangelist is represented by a creature. The origin of the creatures can be found in the Book of Ezekiel where the prophet describes the cherubim (cherubs) as having four faces, the face of a man, a lion, an ox, and an eagle (Ez 1:10). St John has a similar vision showing cherubim with the same four faces (Apoc 4:7). These symbols have been seen by the Church, since at least the time of St Irenæus (c.130 — c.202), to represent the four Evangelists. Just as the cherubim heralded the vision of the Lord in the Book of Ezekiel, so the faces of the creatures represent the four heralds of the Good News, that is, the four Evangelists.

Which creature represents which Evangelist depends on which tradition you follow. St Irenæus, Hippolytus, Victorinus, Jerome, and Augustine all had different versions. St Ambrose followed St Jerome's explanation, and this has become the most commonly accepted interpretation, and it is St Jerome's scheme that is followed in our church. St Jerome said that **MATTHEW** is represented by the face of a Man because Matthew's Gospel opens with Our Lord's human genealogy, and the whole of his Gospel explores and reveals the humanity of the divine Son of God. Our St Matthew, in fact, is represented by an angel, but a very human looking angel! **MARK** is represented by a lion because his Gospel opens with the roaring of the voice of St John the Baptist in the desert announcing the coming of the Lord, and because the lion, as king of the beasts, represents the majesty and royal dignity of Christ. **LUKE** is shown as an ox because the third Gospel begins with a sacrifice in the Temple in Jerusalem (although the sacrifice Zachariah is offering is, in fact, an offering of incense) and because of the sacrificial nature of Christ's death which is emphasised in Luke's Gospel. And **JOHN** is represented by an eagle because of the lofty nature of the bird symbolising, as it does, that which comes from above, namely the Divine Word of God, the *logos*.

CONFESSIONS:

Mon — Fri: 20 minutes before each Mass
Sat: 9:30 — 10:00 & 5pm — 5:45pm

ADORATION: Sat: 5pm — 5:45pm

ROSARY: Mon — Fri: after Mass

DEVOTIONS TO O.L. OF IPSWICH &

S. PANCRAS: Sat after 10am Mass

EF Masses: 2nd Sunday of the month at
8am. (Next 2nd Sunday Mass: 14th Nov.)

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Extraordinary Form (EF) Masses are said in Latin according to the traditional Missal used before Vatican II, and are sometimes called Tridentine Masses.

THIS WEEK

Sunday 17th October devotions & Benediction at 4:30pm

Wednesday 20th at 7pm 'In the Cool of the Day.' All welcome even if you missed last week's talk.

Thursday 21st from 10am—12 noon Mothers & Toddlers Group meet in the parish hall.

Friday 22nd No Confirmation class (half term).

Saturday 23rd No First Communion class (half term).

NEXT WEEK

Sunday 24th October devotions & Benediction at 4:30pm

Wednesday 27th No evening catechetical talk (half term)

Thursday 28th No Mother & Toddler group (half term)

Friday 29th No Confirmation class (half term).

Saturday 30th No First Communion class (half term).

Please consider making a **STANDING ORDER** instead of a weekly cash contribution to the parish. Thank you.

BANK: Barclays ACCOUNT NAME: St Pancras Catholic Church SORT CODE: 20-44-51 ACCOUNT NUMBER: 00775843
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ASSISTED DYING BILL

The Bishops of England & Wales ask that all Catholics pray for the defeat of the Assisted Dying Bill by joining in the following novena prayer from 13th to 22nd October inclusive:

Merciful God, we pray with thanks and gratitude for the great spiritual gift of Saint John Paul II's apostolic life and mission. Through his heavenly intercession we ask that the 'Assisted Dying' Bill be defeated and that the infinite worth of each human person is upheld through proper investment in palliative care. Grant also that we may grow in love for You and proclaim boldly the love of Jesus Christ to all people. Through Christ, Our Lord. Amen.

Our Father, Hail Mary, Glory Be....

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THE MOTHER & TODDLER GROUP

The group meets every Thursday in term time from 10am till 12 noon. Come and join us for coffee, cake, chatter, catechism and chaos! And spread the word!

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The Millennium Library has been moved from under the choir loft stairs and is now in the lobby between the church and the hall. Please feel free to continue making use of it, returning books when you have done. Lots of good Catholic reading material available.

Red Missio Boxes Please count the money in your own red box, then take a card from the back of church and follow the instructions about how to send your donation directly to Missio. Thank you.

Pilgrimage to Walsingham of Reparation & Prayer for the Sanctity of Life. Saturday 23rd October. Led by Bishop Mark Davies. See poster in the porch for details.

Clare Priory For forthcoming retreats see posters in the porch.

Sick List

Prayers are asked for, Lee Porter, Jim Convey, Simon Marriage, Mary Driscoll, Leighton Scott, Helen Hardman, and Ellen Ebelewicz.

Of your charity

Please pray for the repose of the soul of John Ross who died recently, as well for all whose anniversaries occur at this time: Florence Manthorpe, Ruby Thompson, Mary Murray, Doreen Jones, Patrick Nathan, John Nealy, Teresa Everett, Albert Dade, Kathleen Clutterham, Eugene D'Arcy, Josef Popyk, Norbert Henderson, Peter Ellis, Thomas Blackett, Mary Fox, Margaret Connolly, Edith Chelk, Antonietta Bevilacqua, Rosa Catalanotto, Maria Ragucci, Maria Zagni, Barbara Mann, Anne McGuinness Brolly, Ethel Moss, Mary Ridley, Orlando Spiezick, Thomas Summer, Philip Fox, Roswitha Beer, and Raymond Williams. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

Fr Joseph writes: The Mass-Pt XVIII On Sundays and special feast days the Creed follows the sermon. (We might note in passing that the words *sermon* and *homily* are interchangeable: *sermon* comes from the Latin and *homily* comes from the Greek, but both mean 'discourse.')

The Creed, whether it is the Apostles' Creed, or the Nicene-Constantinopolitan Creed, or the Athanasian Creed, is sometimes known instead as a *symbol*. The word *symbol* comes from the Latin *symbolorum* meaning a sign or a token, which in turn comes from the Greek *symbolon* which means a token in the sense of something by which someone may be recognized and accepted. In other words, the Creed is a profession of beliefs by which people who share the same Faith may be recognized and accepted as fellow believers.

The short Apostles' Creed took shape during the very early days of the Church, and whilst the wording may not have been formulated by the Apostles themselves, it is nonetheless based on statements of belief dating from the time of the Apostles.

The Athanasian Creed is rarely seen these days. It is a lengthy profession of faith in the Trinity, and goes into some detail about the distinctions of the three Persons of the Trinity — Father, Son, and Holy Spirit — whilst asserting that they are co-eternal and co-equal.

The Nicene-Constantinopolitan Creed is the one that is recited in most Catholic churches Sunday by Sunday. The Nicene Creed was composed in the wake of the Council of Nicæa in AD 325. The Council had been summoned in response to the Arian crisis during which the priest Arius (c. AD 256-336) held that whilst Jesus Christ was the Son of God, He had not always existed but was begotten as part of the Father's work of creation and was not, therefore, co-equal with the Father but subordinate to Him. The Council of Nicæa said, 'Not so! The Son is co-eternal with the Father, and equal to the Father in all things, sharing the same divine nature.' Fifty-six years later, at the Council of Constantinople in AD 381, the Church officially re-affirmed the teaching of the Council of Nicæa, and in the Creed which was composed in the wake of this new Council, expanded the wording of the Creed to make the truth about the divine and human natures of the Son-of-God-Incarnate more clear. Jesus Christ is both fully divine and fully human. He has two natures (divine and human), and two wills (divine and human), but is, nevertheless, just one Person.

The Nicene-Constantinopolitan Creed also affirmed that the Holy Spirit is co-eternal and co-equal with the Father and the Son, and proceeds forth from the Father and from the Son, and not just from the Father.

There are some interesting features of the Nicene-Constantinopolitan Creed, for example, in drafting the phrase, 'Light from Light' the Fathers of the Council of Nicæa drew on the imagery conveyed in the word *apaugasma* – 'refulgence' or 'brightness' – which is used in only two places in the whole of the Greek Bible. First, in the Book of Wisdom where it says, 'For [Wisdom] is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of His goodness,' and second, in the Letter to the Hebrews where it says, '[The Son is] the brightness of [God's] glory, and the figure of His substance' (Wis 7:26, Heb 1:3, Douai-Rheims translation). The Fathers understood that just as you cannot have a flame without brightness, so you cannot have the Father without the Son. The two are co-eternal. St Augustine wrote whilst commenting on the opening lines of John's Gospel, 'Are you seeking for a Son without the Father? Give me a light without brightness.'

To go through the whole of the Creed would require a series of newsletter columns in its own right. For now, we shall limit ourselves to saying that, far from being merely a list of things that we believe in, the Creed is a prayer in itself, and an important prayer at that. The Creed *as a prayer* is a bulwark against doubt or weakening faith. When we do not hear God's response to our prayers, or when we do not understand everything the Creed states, *praying* the Creed can strengthen our faith in the living God and in all that He has revealed as being true.